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the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

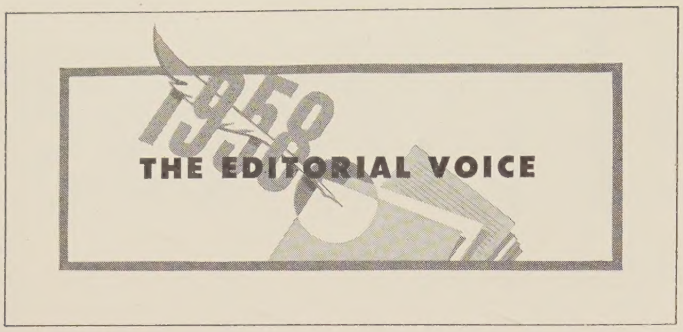
JULY 16, 1958

IS C. WILLIAMS

"GAUDY CROWN OF GOLD

In this issue

CHRIST AND THE PARSI . . . . . By Rustam Zal
UNDER THE HIDING OF GOD'S FACE . . . By Philip Doddridge



NOT ALL FAITH PLEASES GOD

Without faith it is impossible to please God, but not all faith pleases God.

I do not recall another period when faith was as popular as it is today. After the first World War the man of faith was considered weak and frightfully behind the intellectual parade. But since the close of World War II the pendulum has swung far in the other direction. Faith has come back into favor with almost everybody. The scientist, the cab driver, the philosopher, the actress, the politician, the prize fighter, the housewife —all are ready to recommend faith as the panacea for all our ills, moral, spiritual and economic.

If we only believe hard enough we'll make it somehow. So goes the popular chant. What you believe is not important. Only believe. Jew, Baptist, Catholic, nature mystic, deist, occultist, swami, Mormon, Sufi, moon-struck poet without religious convictions, political dreamer or aspirant for a cottage on Uranus or Mars—just keep on believing, and peace, it will be wonderful. Soon a disease-free, warless world will emerge from the mists inhabited by a colorless, creedless, classless race where men will brothers be for a' that and a' that.

Back of this is the nebulous idea that faith is an almighty power flowing through the universe which anyone may plug into at will. It is conceived vaguely as a subrational creative pulsation streaming down from somewhere Up There, ready at any time to enter our hearts and change our whole mental and moral constitution as well as our total outlook on man, God and the cosmos. When it comes in, out go pessimism, fear, defeat and failure; in come optimism, confidence, personal mastery, and unfailing success in war, love, sports, business and politics.

All of this is, of course, a gossamer of self-deception woven of the unsubstantial threads of fancy spun out of the minds of tenderhearted persons who want to believe it. It is a kind of poor man's transcendentalism which, in the form we have with us today, came down from the more literary and respectable transcendentalism of the New England of a century ago.

Transcendentalism is a sort of creedless religion, growing out of the will to believe and an unwillingness to believe the Holy Scriptures. To discover the tenets of the transcendentalist is extremely difficult, if indeed any such tenets actually exist; but Emerson gave us a hint when he said, "Belief consists in accepting the affirmations of the soul; unbelief, in denying them." I think this may be taken as a fair summary of Emerson's religious belief, and certainly it is an accurate description of the humanistic faith of the quasi-Christian masses today.

What is overlooked in all this is that faith is a good only when it engages truth; when it is made to rest upon falsehood it can and often does lead to eternal tragedy. For it is not enough that we believe; we must believe the right thing about the right One. To believe in God is more than to believe that He exists. Ahab and Judas believed that. To a right faith knowledge is necessary. We must know at least something of what God is like and what His will is for His human creatures. To know less than this is to be thrown back upon the necessity of "accepting the affirmations of the soul" and substituting "Thus saith my soul" for the Biblical "Thus saith the Lord."

True faith requires that we believe everything God has said about Himself, but also that we believe everything He has said about *us*. Until we believe that we are as bad as God says we are, we can never believe that He will do for us what He says He will do. Right here is where popular religion breaks down. It never quite accepts the severity of God nor the depravity of man. It stresses the goodness of God and man's misfortune. Sin is a pardonable frailty and God is not too much concerned about it. He merely wants us to trust in His goodness.

To believe thus is to ground faith upon falsehood and build our eternal hope upon sand. No man has any right to pick and choose among revealed truths. God has spoken. *O earth, earth, earth, hear the word of the Lord.* We are all under solemn obligation to hear the affirmations of the Holy Ghost.

To manipulate the Scriptures so as to make them excuse us, compliment us and console us is to do despite to the written word and to reject the Living Word. To believe savingly in Jesus Christ is to believe all He has said about Himself and all that the prophets and apostles have said about Him. Let us beware that the Jesus we "accept" is not one we have created out of the dust of our imagination and formed after our own likeness.

True faith commits us to obedience. "We have received grace and apostleship," says Paul, "for obedience to the faith among all nations" (Rom. 1:5). That dreamy, sentimental faith which ignores the judgments of God against us and listens to the affirmations of the soul is as deadly as cyanide. That faith which passively accepts all the pleasant texts of the Scriptures while it overlooks or rejects the stern warnings and commandments of those same Scriptures is not the faith of which Christ and His apostles spoke.

Faith in faith is faith astray. To hope for heaven by means of such faith is to drive in the dark across a deep chasm on a bridge that doesn't quite reach the other side.

Pray for the enlargement of The Alliance Witness *ministry.*

Christ and the Parsi

Though fascinated with the teachings of Christ, this educated Parsi learned that an intellectual knowledge of Him could not give him the power to live as Christ lived

By RUSTAM ZAL

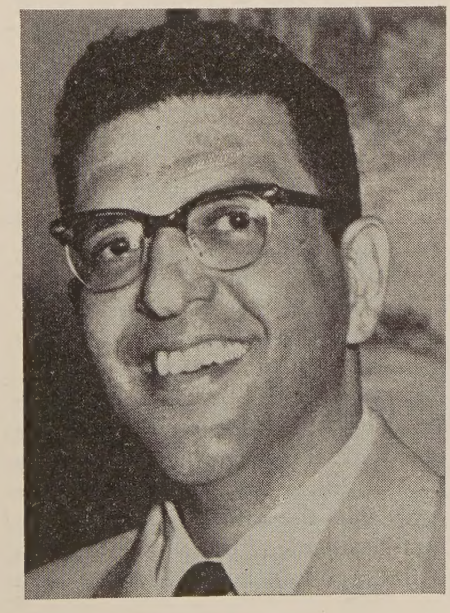
MY first contact with Jesus Christ came when I studied His life in the Roman Catholic school which I attended as a boy in Nagpur, India. Although I was a Parsi and my parents were strict Zoroastrians (I was a cousin of the high priest on my mother's side), I attended this school because it was conveniently located and offered a good education. Also, there were no Parsi schools in Nagpur. I was constantly warned to be careful of Christians and their practices. I was never attracted by the prayers and ritual of the Roman Catholic Church.

As I studied the life of Christ He fascinated me as a person. I loved His teachings and His "philosophy of life," but as an unregenerate Parsi I observed the lives of those who professed to be Christ's followers and I was forced to conclude that what Christ taught was not for our day and time.

I began to search for truth. I first searched in the realm of the flesh, but soon realized that "God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:7, 8). Next I sought for truth in the intellectual sphere, only to discover that "no man hath seen God at any time" (1 John 4:12). I had already exhausted the resources of the ego in seeking after God—achievements and fame had brought only frustrations. So in desperation I flung myself into social service, but the woe and wretchedness of the poverty-stricken people of India, steeped as they were in ignorance and superstition, only drove me to deny a God who could permit such injustices. No one had told me of the justice and mercy of God, nor did I know of Satan, who became the ruler of this world when he succeeded in making God's first human beings bring judgment upon themselves and their seed by disobeying God's commandment. No one had told me that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Therefore not being able to understand God, I chose to deny His existence and became an atheist.

While I was in this state of mind I graduated from the Nagpur University in 1949, obtaining the degree of Bachelor of Arts with honors. I received the Master of Arts degree the following year. Prime Minister Nehru was present at the graduation exercises and awarded me the university gold medal for standing first in the university. This award made me eligible for a teaching position of my choice, and I became a professor of English Literature at Hislop College (a Christian school) in Nagpur.

Mr. Zal



One afternoon as I was looking through some magazines in the college library I happened upon an article in the *Reader's Digest* that was to change my life. It was about a man in America who had a flourishing business and used all his spare time in helping others. I wrote to him, Mr. M. C. Smith, Jr., of Bristol, Rhode Island, asking him how I could go about doing the same thing in India since I, too, had the time and the money to do this type of service. He replied immediately, explaining that only through the Person of Jesus Christ could I ever do what he was doing.

I sent back an angry reply. Here was another fellow trying to "convert me," I fumed. Time passed, and as letter after letter came from Mr. Smith with Scripture after Scripture quoted God began to speak to my heart. I had to admit that here was a man who not only followed the Christ of 2,000 years ago, but dared to say that today, in the twentieth century, the living Christ dwelt *within* him. And not only did he say it, he *lived* it. I wanted such a personal God.

After a year of correspondence with Mr. Smith I cried out to God to reveal Himself to me. "Jesus Christ," I cried, "if You are real and true, reveal Yourself to me now or leave me completely alone!" I was led by the Spirit of God to open a Bible and turn to the third chapter of John's Gospel which tells the story of Jesus' meeting with the intellectual and questioning Pharisee,

Nicodemus. I read in verse 12 of that chapter, "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" Now I realized that Christ was alive. He *had* revealed Himself to me, and on the basis of that experience I took a stand for Christ and was baptized in the local Episcopalian church. My next letter to Mr. Smith was signed, "Yours in Christ."

My conversion and baptism were not without much persecution. For a time I was cast out from my home, but I loved my Master and He kept me on the path which led to Calvary.

One year later God opened the door for me to come to America. For the first five months I lived at Mr. Smith's home and it was there that I got my first glimpse of real Christianity. During this time I worked in Mr. Smith's shoe factory, for the Lord had led me to renounce my inheritance in India and trust Him alone for the supply of my needs according to His promises in Matthew 6:25-34.

After five months I was offered a teaching fellowship at Wheaton College. I accepted and took some courses there. It was during this time that God began to show me the true path of salvation. I had been following a course of action under the conviction that it was God's will for me, in spite of the fact that it was contrary to His Word. I brushed aside the well-meaning counsel offered to me, for God was letting me go the whole limit in expressing my self-will in order to show me that I was totally void of the capacity to obey Him. When I realized this in my spirit, I was broken. God could speak to me at last. "A broken and a contrite heart, O God, thou wilt not despise" (Psa. 51:17). In India I had cried out "Reveal Thyself to me." And He had. Now I sobbed in an agony of remorse and repentance, "Have mercy on me, and save me for Jesus' sake."

As I prayed, I saw a vision. This was no illusion, for I was very conscious of my surroundings. But I saw clearly a path before me, and it led to Calvary. There on the cross hung Jesus. As I slowly walked toward the cross Satan was at my side. "You'll have to give up this," he whispered, "and you'll have to give up that!" But I was at last willing, regardless of the cost. I steadfastly walked toward the cross, and when I came to its foot Jesus came down. He took my hands and placed them where His had been and my feet where the nails had held His; He placed the crown of thorns upon my brow. A then unfamiliar Scripture went through my mind, "I bear in my body the marks of the Lord Jesus" (Gal. 6:17). At last I was born again of the Spirit of God! I was indeed a "new creature" in Christ Jesus; old things had passed away, all things had become new. From that day on I began to build my life on the Word of God. I now possessed the capacity to obey my Lord!

One day a friend asked me to speak at a prayer group, and it was there that I met the lovely lady who was soon to be my life's companion and helpmate. After we were married, my wife and I began to feel that God would have us leave the secular field and serve Him through some type of Christian ministry. Believing that it might be His will for me to teach in a Christian college, we began to send applications to schools all over the country. But always the reply was the same: I needed certain academic credits in education before I could teach in America. We accepted the rejections as guidance from God that we were to commit the matter of a ministry to Him and wait on Him alone to show us His will, and we continued our respective jobs—my wife as a secretary, and I as a clerk in an insurance company.

On a summer week end in 1953 the Holy Spirit began to reveal to me His will that I become a minister. I had always said, "God has called me to be a teacher! I am not called to preach!" But now I could see that I had never really committed my life's work to Him, and as the Spirit of God dealt with me those three days I was under great conviction. I did not want to go back to school to study for the ministry, for at that time I felt it was the only way I could become God's minister. Finally, however, I surrendered to the Lord and had great and abounding joy and peace. At once speaking engagements opened to me and sermons literally burned in my bones. Often I would write them down on pieces of scrap paper during lunch hour and coffee breaks at work.

A few weeks passed, and one day as I was washing my hands prior to leaving the office God began to speak to me through Matthew 6:33. Over and over I heard the Scripture, "Seek ye *first* the kingdom of God." Finally I said, "Lord, I have done just that." I heard His voice say, "Tell Me the desires of your heart," and I rather hesitantly replied, "To preach the gospel, to go back to school, and that my wife be permitted to minister with me."

That same evening when my wife and I got home from work there was a letter for us from the dean of a Baptist college in southern Mississippi, who had heard of my testimony. He offered me free tuition if I would teach English Literature, and my teaching would serve for the credits in education that I needed. As we knelt in prayer with the letter spread out before us God's Spirit witnessed to our hearts that this was His answer, and we arranged to go. We had no material means to get us there, but God had commanded and we knew He would open the way and provide the means!

Three weeks later, as we packed our belongings for the trip, the Lord had provided the money, a

(Continued on page 8)

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In our missionary prayer fellowships—

Every Project Worker a Prayer Warrior

By MRS. H. J. SUTTON

The theme of the Council meeting of the women's Missionary Prayer Fellowships was "We Must Work His Works." Four brief messages were given: "Every Woman a Member," "Every Member a Project Worker," "Every Project Worker a Prayer Warrior" and "Every Prayer Warrior a Personal Witness." Mrs. H. J. Sutton, of Punxsutawney, Pa., spoke on the third point, a message which we print here. Missionary outfits and projects are important. But prayer is the most necessary.

THE slogan is timely. Project work and its related endeavors have today captured the imagination of the many. But at the same time prayer with its privilege and power has, it seems, in some quarters lost its grip. And the slogan alerts us to the dangers we face. As the project tends to the more and more, prayer dwindles to the less and less.

With all too many of us there is a conscious responsibility in but one area. It is project or prayer, seldom both. Our problem is to make these one and not to discount either at the expense of the other. The challenge to wise leadership is to find a place for both and to see that our individual and collective emphasis is one.

But back to our slogan: "Every Project Worker a Prayer Warrior!" Nehemiah caught the vision of this. "Every one with one of his hands wrought in the work, and with the other hand held a weapon." The worker and the warrior were one. And it is the Master who reminds us that while there are things of importance to be done, there are matters of equal or greater importance not to be left undone.

Need we be told that prayer is the unfought battle and the untried potential? That here we win or lose? Money and material secure what we can do; prayer accomplishes what God can do. Prayer links heaven with earth; it touches the eternal. It leads, accompanies, follows and does what nothing else can do. Prayer opens every door, meets every situation, supplies every need and conquers every foe. It is prayer—intercessory prayer—that fires the missionary heart and nerves the missionary hand. The energy of work apart from the energy of prayer is a broken wing. Combine the human and divine in work and warfare, and the results compass land and sea to win the lost.

It is prayer—earnest, fervent, believing, intercessory prayer – that sweeps the field and gains the day. Prayer awakens missionary interest and stirs missionary zeal. It cancels out the uncalled missionary volunteer and thrusts into the harvest field those upon whom rests the divine woe. Prayer provides the wherewithal for every material need. It guarantees the "infit" which ranks above the "outfit." It assures the candidate of heaven's backing and sends him from the homeland girded with a power not his own. It is prayer that prepares the new missionary for the adjustments and attitudes incidental to his field of labor. Prayer—intercessory prayer—will bulwark and buttress him amid the onslaughts of demon powers that seek to stay the gospel invasion.

Believe it, it is prayer from start to finish. And such is within the reach of the humblest among us. Who is too poor and obscure to pray? To whom is the ministry of intercession denied? Against what child of God is this door closed? Where is the voice of supplication that is not heard? Here all may labor "in earth's harvest fields so wide." Here are no language barriers, no great distances to travel, no strange customs with which to become familiar and no expensive outfit to accumulate. *Everyone can pray.*

Project? Yes! But prayer too! Work? Certainly! But prayer warfare also! We may not sever what God hath joined together. Let every garment be stitched with prayer. Let ever item be given with supplication. Let every box be packed with intercession. Let the project period be matched with a corresponding prayer period. Let this be done and our missionary future will be bright.

We call the roll of yesterday—the Scotts, the Olmsteads, the Beals. The Jaffrays, the Olsons, the Garrisons. Through African fevers and Indian famines, among pygmies, cultured Orientals and tribesmen our Alliance stalwarts have hewn out a missionary empire second to none. And they did it, at least in part, by the prayers of the consecrated in the homeland.

Who will forget the missionary prayer meetings on Nyack's hillside? Here, as elsewhere in the Society, missionaries were literally thrust out and sustained abroad by the consecrated prayers of those on the home front. Outfits were meager and represented the barest essentials. But the infits were gloriously sufficient and more than compensated for all else. Such was the vision of our founding fathers.

And such is the trust committed to us. We are the custodians of a glorious heritage. Our surrender, our sacrifice and service must be total. Enduement, enlistment and enthusiasm must carry us forward.

"Every Project Worker a Prayer Warrior"—let the slogan captivate and animate us. Then will be born anew the truth of the following lines:

"Away in foreign lands they wondered why
Their single word had power;
At home prayer warriors, two or three,
Had met and prayed an hour."

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The Christian Under the Hiding of God's Face

From

The Rise and Progress of Religion in the Soul

By

PHILIP DODDRIDGE

Grace! 'Tis a Charming Sound

By Philip Doddridge

Grace! 'Tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the earth shall hear.

Grace first contrived a way
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan.

Grace led my roving feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God.

Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves our praise.

THERE is a case which often occurs in the Christian life, which may be called the hiding of God's face. It is a phrase borrowed from the Scriptures, which I hope may shelter it from contempt. I will state it as plainly as I can, and then give some advice as to your own conduct if you fall into it.

The meaning of it may be understood partly by the opposite phrase, God causing His face to shine upon a person or lifting up upon him the light of His countenance. It carries in it the allusion of the pleasant appearance the face of a friend has, and especially if in a superior relation of life. Job, when speaking of the regard paid him by his servants, says, "The light of my countenance they cast not down." And David, when expressing his desire of the manifestation of God's favor to him, says, "Lord, lift thou up the light of thy countenance upon (me)." On the other hand, therefore, for God to hide His face must imply the withholding of the tokens of His favor and must be esteemed a mark of His displeasure. Thus Isaiah uses it: "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

The same idea is at other times expressed by God's hiding His eyes from persons of a character disagreeable to Him when they come to address Him with their petition. This is plainly the scriptural sense of the word; and, agreeable to this, it is generally used by Christians in our day.

It is observed here that the things which they judge to be the divine favor to them are not only of a temporal nature, or merely relate to the blessings of this perishing life. David was taught to look farther than "the blessings of the cornfloor or the wine press." And if you do not know them to be so, you need yet to take out the first lessons of true religion. But those who have known the light of God's countenance and the shinings of His face will be able to form some notion of the hidings of His face, or the withdrawing of the tokens of His presence and favor, which sometimes embitter prosperity but sweeten afflictions.

And give me leave to remind you, my Christian friend, that to be thus deprived of the sense of God's love and of the tokens of His favor may soon be the case with you, though you may now have the pleasure to see the candle of the Lord shining upon you. You may lose your views of the divine perfections and glories in which you now find inward satisfaction. You may think of the divine wisdom and power, of the divine mercy and fidelity, as well as of His righteousness and holiness, and feel little inward complacency of soul. It may seem to you as if you had lost all idea of these important words, though the view has sometimes swallowed up your whole soul in transports of astonishment, admiration and love.

HOW IT MANIFESTS ITSELF

You may lose your delightful sense of the divine favor. It may be a matter of great and sad doubt with you whether you do indeed belong to God, and all the work of the blessed Spirit may be veiled and shaded in the soul. You may hear the most delightful evangelical truths opened, you may hear the privileges of God's children most affectionately presented, and not be aware that you have part or lot in the matter. And then your heart may meditate terror, and under the distress that overwhelms you you consider that you have lost all. You may even doubt whether you have ever prayed at all, and whether all that you called enjoyment of God were not some false delight, excited by the great enemy of souls so that you might continue his more secure prey.

Such as this may be your case for a considerable time. You may pour out your soul in private and then come to the public hour of worship, and find little satisfaction in either but be forced to take up the psalmist's complaint, "My God, I cry . . . but thou hearest not." So that all that looked like religion, in your mind, shall seem as it were to be melted into grief or chilled into fear or crushed into a deep sense of your unworthiness; in consequence of which you shall dare not lift up your eyes before God, and be almost ashamed to take your place in a worshiping assembly among any that you think His servants.

Give me leave therefore, having thus described it, to offer you some plain advices which proceed from an intimate and frequent view of facts and from a sincere, affectionate desire to relieve the tender, pious heart in so desolate a state.

It may perhaps appear on inquiry that the distress complained of may have a foundation very different from what was at first supposed. Where the health is sound and circumstances easy; when the human spirits are disposed for gaiety and entertainment while all taste for religious pleasure is gone; when the soul is seized with a kind of lethargic insensibility, I would in that case urge you, with all possible attention, to search into the cause.

THE CAUSE

Probably, in the general, the cause is sin; some secret sin which has not been observed by the eyes of the world. Now the eye of God hath seen these evils which have escaped the notice of your fellow creatures, and in consequence of this care to conceal them God has seen Himself affronted, injured, and I had almost said insulted, and hence His righteous displeasure. Oh! let that never be forgotten which is so plainly said, so commonly known, yet too little felt by any of our hearts: "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." And this is on the whole a merciful dispensation of God, though it may seem severe. Regard it not therefore merely as your calamity, but as intended to awaken you, that you may not content yourself, even in lying in tears of humiliation before the Lord; but like Joshua, rise and exert yourself vigorously to put away from you that accursed thing.

Let this be your immediate care, that your pride may be humbled, that your watchfulness may be maintained and that your affections to the world may be deadened, and that on the whole your fitness for heaven may be in every way increased. These are the designs of your heavenly Father, and let it be your great concern to coöperate with them.

Receive it therefore on the whole as the most important advice that can be given to you, immediately to enter on a strict examination of your conscience. Attend to its gentlest whispers. If a suspicion arises in your mind that anything has not been right, trace that suspicion, search into every secret folding of the heart. When you have made any discovery, note it down, and go on in your search until you can say, "These are the remaining corruptions of my heart; these are the sins and follies of my life; this have I neglected; this have I done amiss."

When the account is as complete as you can make it, set yourself in the strength of God to a strenuous reformation of everything that seems amiss as soon as you discover it. Return to the Almighty, and thou shalt be built up; and put iniquity far from thy tabernacle, then shalt thou have thy delight in the Almighty, and shalt lift up thy face to God. "Thou shalt make thy prayer unto him . . . and the light shall shine upon thy ways."

In the meantime be waiting for God with the deepest humility, and submit yourself to the discipline of your heavenly Father, acknowledging His justice and hoping in His mercy. Fret not yourself in any wise, but rather with a holy calmness and gentleness of soul wait on the Lord. Be willing to stay His time in humble hope that He will at length return and have compassion on you. He has not utterly forgotten to be gracious, nor resolved that He will be favorable no more. "For the Lord will not cast off for ever: but though he cause grief, yet will he have compassion according to the multitude of his mercies." It is comparatively but for a small moment that He hides from you; but you may humbly hope that with great mercies He will gather you. These suitable words are not mine but His, and they wear this as in the very front of them, "that a soul under the hidings of God's face, may at last be one whom He will gather, and to whom He will extend everlasting favor."

HOW TO OVERCOME

But while your darkness continues, "go on in the way of duty." Continue the use of means and ordinances. Read and meditate. Pray, yes, and sing the praises of God too, though it be with a heavy heart. Follow the footsteps of His flock; you may perhaps meet the Shepherd of souls in doing it. It is possible you may get a kind look from Him! And one look, one turn of thought, which may happen in a moment, may as it were create a heaven in your soul at once.

Go to the table of the Lord. If you cannot rejoice, go and mourn there. Go and mourn that Saviour, whom by your sins you have pierced; go

Philip Doddridge was born in 1702, the youngest of twenty children, only two of which lived to grow up.
He was orphaned at the age of thirteen but was cared for by friends. He refused to join the Anglican Church, becoming instead a Nonconformist or Dissenter. He received an excellent education and served the cause of Christ well as a pastor, teacher and writer. His most celebrated work is "The Rise and Progress of Religion in the Soul," from which the extract given here is taken.
Doddridge also composed several hymns, the best known being "O God of Bethel," "See Israel's Gentle Shepherd Stand" and "O Happy Day," and probably the most beautiful being "Grace! 'Tis a Charming Sound," which we print with this article.
Philip Doddridge was never a robust man, and under the severe strain of his pastoral and literary labors his health collapsed and he died at the age of forty-nine.

and lament the breaches of that covenant which you have there so often confirmed. Christ may make Himself known to you in the breaking of the bread, and you may find, to your surprise, that He hath been near you when you imagined He was at the greatest distance. Seek your comfort in such employments as these and not in the vain amusements of this world.

I shall never forget that affectionate expression from an eminently pious heart, then almost ready to break under its sorrows of this kind: "Lord, if I may not enjoy Thee, let me enjoy nothing else, but go down mourning after Thee to the grave!" I wondered not to hear that almost as soon as this sentiment had been breathed out before God in prayer the burden was taken off and the joy of God's salvation was restored.

I shall add but one advice more and that is "that you renew your application to the blood of Jesus, through whom the reconciliation between God and your souls has been accomplished. It is He that is our peace, and by His blood that we are made nigh." It is in Him, as the beloved of His soul, that God declares He is well pleased; and it is in Him that we are made accepted, to the glory of His grace. Go therefore, O Christian, and apply by faith to a crucified Saviour, a merciful High Priest. Lay open the distress and anguish of thy soul to Him who once knew what it was to say (O astonishing, that He of all others should ever have said it!), "My God, my God, why hast thou forsaken me?"

Look up for pity and relief to Him, who Himself suffered, being not only tempted but deserted, that He might thus know how to pity those that are in such a case and be ready to succor them. He is Immanuel, God with us; and it is only in and through Him that His Father shines forth upon us with the mildest beams of mercy and of love. Let it be therefore your immediate care to renew your acquaintance with Him. Review the records of His life and death, hear His words, behold His actions, and when you do so surely you will find a secret sweetness diffusing itself over your soul. You will be brought into a calm, gentle, silent frame, in which faith and love will operate powerfully, and God may cause the still, small voice of His comforting Spirit to be heard, till your soul bursts out into a song of praise and you will be made glad according to the days in which you have been afflicted. ◆ ◆ ◆

Christ and the Parsi

(Continued from page 4)

1947 Packard that we affectionately dubbed "Ole Della," and the grace to start the journey on four blistered tires and rather unpredictable spark plugs. With our young son, Richard Elvin, we began the "exodus," and "Ole Della" carried us safely to our destination of Hattiesburg, Mississippi.

It was not many weeks before the Lord showed us through circumstances that, although He had placed me in a Christian college, His primary purpose in leading us to Mississippi was that I should preach. Soon He started us on a preaching career that took us the length and breadth of Mississippi. "Ole Della" carried us through every journey until she jolted to her last stop only three months before our sojourn in Mississippi ended. The Lord then graciously provided another car for our travels.

In the fall of 1955, after much prayer and waiting on Him for guidance, God led us back to Chicago and soon He showed us a real ministry in the community where we lived. Nearby was a church where He commanded us to worship. He gave both my wife and myself the same Scripture individally, "They that be whole need not a physician, but they that are sick." We became acquainted with the minister and helped him establish Bible classes during the week. Though at first there was much opposition, several members (including the minister and his wife) were born again.

After training us in the pattern He had planned, God called us out in June, 1956, to a ministry of personal evangelism. We had nothing tangible to offer Him: only a few dollars, a broken-down car and no particular talents. We knew that apart from Him we were nothing. But we had one desire: to follow and obey Him at any cost. He brought to our minds the Scripture in Joel, "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision" (3:14). He commanded us not to wait on a *ministry*. "Lift up your eyes, . . . the fields . . . are white . . . to harvest." As we looked around and saw the sin-sick world we realized that God wanted us to begin right where we were. He wanted us to use what resources we had to tell others of the glorious gospel of Jesus Christ. We had all we needed, the Holy Spirit of God within us, the grace to obey. He would do the rest!

And how He has blessed! Very soon He showed us His pattern for our lives. We were to have a simple, childlike trust in Him, waiting on Him in prayer for our needs. We were not to advertise or ask for funds or take collections. We were to establish, only by His direction, Bible studies or fellowships in the homes of those who were born again and longing to know God's will for their lives. We were to be ready at any hour of the day or night to answer any cry for help. He would show us those to whom we should minister. He would have us show others that it is entirely possible—yea, necessary—to live a victorious life in Christ Jesus! Then He showed us that only through a life lived in accordance with First Corinthians 4: 9-13 could we make known *His* glory to others. It was a definite crossroads in our Christian life. But the Lord gave us both the grace to say yes through a message on "The Impossibility of Retreat."

From that day until now we have known the glorious joy of obedience. God has filled our schedule and day by day we see souls delivered from the bondage of sin and death. Stagnant Christians are being made fit for battle, and as we see His marvelous grace poured out upon His children we can only stand by and praise Him with all our hearts for His precious gift of Jesus Christ to us. ◆ ◆ ◆

DAVID R. ENLOW, Editor

AT HOME

New postal cards to carry religious motto: The motto "In God We Trust" will appear on the new three-cent postal card which will be issued August 1, the Post Office Department announced in Washington, D. C.

●

Church construction increased to $65,000,000: Church construction increased to $65,000,000 during May, the Departments of Commerce and Labor said. This was an increase of $4,000,000 over construction activity in April, but was $3,000,000 less than the mark established in May, 1957.

●

Church dispenses with foreign missions board: The new United Presbyterian Church in the U. S. A. will have no Board of Foreign Missions. Instead, "to meet the realities of this world," it set up a Commission on Ecumenical Mission and Relations. Dr. Harold Blake Walker, of Evanston, Ill., chairman of the committee, said the change was needed because in areas served by missionaries "more and more there is a suspicion of anything foreign."

●

Bible Institute licensed to become college: Philadelphia Bible Institute was licensed by the State Council of Education to become a four-year college and to confer a bachelor of science degree in Bible. Plans were announced for the 45-year-old institute, which heretofore has had only a three-year diploma course, to change its name to Philadelphia College of the Bible.

●

New Presbyterian church planned for capital: Plans to build a new National Presbyterian Church in the nation's capital to represent the new United Presbyterian Church in the U. S. A. were disclosed in Washington, D. C. President Eisenhower is a member of the present church, as are Secretary of State John Foster Dulles, FBI Director J. Edgar Hoover, and many other government officials.

ABROAD

Laymen's Week scheduled at Fair: Featuring morning worship service and afternoon discussion groups, a Laymen's Week will be held at the Protestant Pavilion at the Brussels World's Fair August 2-8. Theme of the program will be "Partners in Christ." Concluding the week will be a service at which Dr. Theodore Adams, of Richmond, Va., president of the Baptist World Alliance, will speak.

●

Gideons report on work in Hong Kong: Gideons International has distributed more than 1,860 English and Chinese copies of the Bible to hotels, hospitals, prisons and other institutions in Hong Kong since its Hong Kong branch was set up in 1956.

PEOPLE

Named new chief of Army chaplains: President Eisenhower nominated Chaplain (Brig. Gen.) Frank A. Tobey (American Baptist) as new chief of Army chaplains. He will succeed Chaplain (Major Gen.) Patrick J. Ryan (Roman Catholic) who will retire November 1 after thirty years of service.

●

Dr. DeVelder elected Reformed Church president: Dr. Marion DeVelder, pastor of Hope Reformed Church, Holland, Mich., was elected president of the General Synod of the Reformed Church in America at its 152nd annual meeting in Buck Hill Falls, Pa.

●

Woman heads American Baptists: Mrs. Maurice B. Hodge, of Portland, Ore., was elected president of the American Baptist Convention at its 51st annual meeting in Cincinnati, Ohio. She succeeds Dr. Clarence W. Cranford, pastor of Calvary Baptist Church, Washington, D. C.

●

Heads rescue missions: Rev. Clifton E. Gregory, superintendent of the City Mission, Cleveland, Ohio, was elected president of the International Union of Gospel Missions at its convention in Lebanon, Pa.

THE PRESS

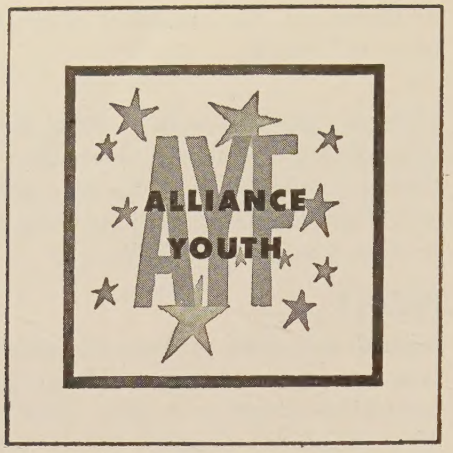
To publish new ministers' monthly: *Pulpit,* a new monthly magazine for ministers, began publication in Springfield, Mo., under the Assemblies of God. The 34-page magazine, size six by nine inches, contains theological treatises, sermons and other features of interest to clergymen.

●

Good news for religious publications: New postal rate increases recently adopted by Congress, which raise first-class postage from three to four cents effective August 1, do not call for increase in second-class mail rates for religious and other nonprofit periodicals. Religious books, however, are due for a "slight increase."

●

Paper publishes Scripture series in booklet form: The *Nashville Tennessean* has reprinted in booklet form its Lenten series based on the theme "Scriptures I've Lived By" because of a wide response to the articles. Featured in the series were twenty-one interviews with outstanding lay men and women on how some Scripture passages shaped their lives.



WELDON B. BLACKFORD, Editor

Especially for AYF leaders . . .

Advance by Participation

By MERLE DOUGLAS

Young people desire the opportunity to help in church activities. No, they won't ask for it, but they look forward to these opportunities as high lights in their life.

Look back and remember how you waited for the time to come when you were to participate in a public service of your church. That service was a special source of enrichment because you had helped to make it so. If you had asked the older folk, you would have found that they enjoyed it also. God delights in using young people in His service.

I am a young person and a "PK" —"Preacher's Kid." I have helped in young people's meetings and church services during the past years. I seldom recall any young person refusing to participate in spiritual activities when asked to do so.

If young people are to coöperate in spiritual activities, special consideration must be given to the matter by our leaders. It is very much like organizing a basketball or baseball team. Those who are experienced are generally the ones asked to take the positions. Logically the one who has not played will not be of much value against experienced teams.

Young people are quite the same. They are willing to do the job that is to be done, but they don't like to be made a laughingstock because they have had no previous experience. An explanation of what is expected should be given, along with some helpful suggestions on how to do it. However, let them do as much as possible themselves to build up confidence.

Another thing that should be guarded against is making a thing look impossible. If you were shown a mountain trail with all its obstacles, you would likely be discouraged in climbing that trail before you began. This need not be the case in guiding young people's activities. They can start in a minor activity and progress as they gain experience.

A young person may be asked to conduct the song service, but if he has never done it before he will probably be greatly embarrassed. This embarrassment could be avoided by instruction in the AYF meetings. Then the service rendered will be more glorifying to God and the young person will be encouraged to help again.

Christian service is necessary in an AYF. This can be shown by comparing two young people's groups. One of these was a group active in Christian service. This spiritual exercise caused them to grow in the Lord and they were very enthusiastic and happy. Theirs was a growing group. The other group was not a witnessing group. The members gradually lost interest and quit coming. Finally only four were left, and these were those who had engaged in witnessing for the Lord on their own.

A good question is, How can young people be put to work? First of all, if we are going to do something, directions are necessary. A youth library is a source of valuable information and would be a fine project in any church. Next, plan your agenda for the young people so that when they get started they will not run out of work. Then challenge them with the need of the work that you are giving them. Possibly you could prepare them by a course in personal evangelism. This will give them a knowledge of how to use their Bibles more effectively and also whet their appetite for winning other young people to Christ.

Give them a chance to learn by doing. Young people's services, rallies and street meetings give excellent opportunities to make the AYF an active group.

Let us make our young people's groups grow because of new and greater spiritual exercise through participation in spiritual activities.

Which Are You?

Are you an active member,
The kind that would be missed,
Or are you just contented
That your name is on the list?

Do you attend the meetings,
And mingle with the flock,
Or do you stay at home the while,
And criticize and knock?

And do you take an active part
To help the work along,
Or are you satisfied to be the kind
That merely "just belong"?

Do you ever pay a visit
To a member who is sick,
Or leave the work to just a few
And talk about the clique?

There's quite a program scheduled
That I'm sure you've heard about,
And we'll appreciate it if you, too,
Will come and help us out.

So come to meetings often,
And help with hand and heart;
Don't be just "another member"
But take an active part.

So, think it over, member,
You know the right from wrong.
Are you an active member,
Or do you just belong?

—THE SILVER CROSS.

Training Workers for Peru

By REV. B. A. LOFSTED, *Peru*

"Commit . . . to faithful men" is a phrase which indicates Paul's earnest concern for and his clear vision of the only satisfactory method for the preservation and perpetuation of the church here on earth. As far as human elements are concerned, there is only one method. Those who know God and understand His Word must instruct others who show themselves apt for this ministry.

It is with this same purpose in mind that the Bible institute program is being carried on here in Peru. The results of these first few years of effort have been more than gratifying.

Under the able leadership of Rev. A. M. Sluyter, a short term institute (three months) was begun in 1949 with a view to preparing local church leaders and Sunday school teachers.

God has been pleased to bless this ministry. During each school year there are many students who find God in vital relationship and whose hearts are inflamed with a vision and a zeal for lost souls and the church of Christ in Peru. Many have become preachers of the gospel, although the institute was not primarily begun for this purpose.

Now the need for a full term institute program (six months) to meet the fuller educational requirements of prospective ministers has been realized. In May of last year, under the direction of Rev. Fred Kowalchuk, the first course in the full term institute was begun. Fifteen students enrolled. At the close of the first year nine students are engaged in active preaching ministries. Most of the others are helping effectively in their own churches. Two of the students have just returned from a most successful evangelistic tour of a large region which has been largely unreached for many years. God blessed their efforts, and several villages are waiting for a permanent worker. One man has offered a gift of land for a church.

As in the time of the Lord, the need now is for sufficient laborers to gather the harvest of those who still have not heard the Word of God. Recently I heard of several communities complaining that they have never had a visit from a gospel minister. They even offered to provide meeting halls if someone would come.

The urgency and the importance of the Bible school program cannot be overemphasized. But the poverty of some of those who feel God's call to prepare themselves makes it imperative that some outside help be given. And it is here that we owe a debt of gratitude to many friends in the States and Canada who have contributed to our Student Help Fund through the years. We sincerely trust that this help will continue to be extended and that an ever-increasing number of God's faithful stewards will take it upon their hearts to support these young people.

Obo Spearmen at a Bible Conference

By VELMA McKINNIS, *Philippines*

One day while visiting at Lamlaho, the Tagabili church, I was surprised to see coming down the trail in the distance tall men carrying spears. "Who are they?" I asked.

"Obos!" was the answer. "They live interior." Datu ("Chief") Tukan invited them to stay for the two days of services. All eleven of them listened intently. Their hard, expressionless faces began to melt as they heard the Word.

The first night they leaned their spears in the corner. I could see the tips from my low-walled sleeping space. A low light glimmered while Datu and Francisco, the lay worker, were singing dialect hymns together so that Datu could learn the tunes. Suddenly there was the sound of a scurrying; the spears came down. I was apprehensive, and then relieved when I learned that these Obos were merely going to hunt pigs at midnight. They returned early in the morning, staying through Sunday.

I wondered how real their new interest in Christianity was to them, but the following week while our literacy workers taught at Lamlaho these Obos returned to hear more of the gospel. Our laymen have been fearful of entering this tribe; could it be that God used this incident to break their prejudices?

Missionaries and Filipinos meet in conference at the Ebenezer campus, Zamboanga, Philippines

African Believers Encounter Adversaries

By REV. WALTER W. ARNOLD, *Africa*

The forest people live in a land of spirits and strange fears, and consequently are fanatical animists. Signs of their blood sacrifices and offerings to the spirits are everywhere—on their houses, on the village altars, in the forests and on their farms. They believe that protection from disease and disaster is possible only by a faithful adherence to the laws as well as to the whims of the fetish society.

Any break with this set pattern provokes the wrath of the spirits, and consequently jeopardizes the well-being of the whole village. The old men watch over the village life jealously to see that no one disregards the taboos or ignores the demands of the spirits. In such a compact society any digression is noted immediately and sanctions are enforced by the community against the guilty one.

Recently into such a village came a messenger of Life. To a throng of the curious gathered under the spreading palaver tree, he explained his amazing commission. There was immediate resistance, the older men instinctively feeling that this new teaching threatened their age-old faith. But the Spirit of God was at work applying the Word to hearts, with the result that in this fanatical, closely knit village a small group of people sought out the preacher later, confessed and forsook their sins and acknowledged Jesus as their Lord and Master.

Immediately they ran against the taboos of the village. They could not work their farms on Wednesday and Friday. No water was to be carried on Wednesday. No pounding of rice was to be done in the village before sunset. When they heard the ringing of the fetish bell all women must hide immediately on pain of death. All must share in the village sacrifices to placate the spirits.

These were things to which the new Christians could not conform. If they observed the two fetish days and the Lord's day, there would be three days in the week in which they could do no work. If their women hid at every appearance of the fetish bell, there would be many times when they would have to rush from church services. If they had any part in the village sacrifices, they would be acting contrary to the Word. There was no place for compromise; they served a new Master; they would serve Him come what may!

They built a little place of worship where they met regularly to pray. As they left their services, they were heckled and ridiculed. Many times the heathen, knowing that the fears of a lifetime are not easily dissolved, rang the fetish bell in an endeavor to fill their hearts with fear. When the Christians did not run and hide they were accused of insulting the fetish and of bringing down its judgment on the village. Their farms were maliciously destroyed and their drying rice was burned.

When such harassment did not deter this little band, the pagans turned to another approach. One night they met the Christians coming from their church, and after insulting them with vile language they fell upon one of the leaders and beat him mercilessly. This man happened to be one of the more impetuous Christians, and in the night, like Gideon of old, he rose up and set fire to the fetish idol temple.

This stirred the wrath of the villagers as nothing else could. They waylaid the elder of the church, who knew nothing of the night's happenings. They tied a rope around his neck, dragged him out to the edge of the village, beat him with clubs and left him for dead. They returned to the village and destroyed the Christians' stores of grain and pushed down the walls of their houses. Christian wives were taken from their husbands and returned to their pagan families. The Christians fled in terror of their lives. When we went into the village to bring out the half-dead elder, we didn't know whether or not we could get him out, or whether we could escape ourselves, so hostile were the pagans. In this way the Christians were driven from their homes and farms and were told never to return.

To this apparently peaceful town the gospel has come as a sword. The forces of darkness were aroused, and simplehearted believers demonstrated the reality of their faith. Now a few of the braver Christians have returned, determined that the gospel light shall not be extinguished in their town. Much prayer is needed for new believers and for advance into new areas, that the Holy Spirit might do a mighty work in the hearts of men. We know that the gates of hell shall not prevail against the Church.

Rev. and Mrs. W. W. Conley and family, Indonesia *(see page 14)*

THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Planning a Sunday School Year

By PAUL MILBURN*

"I keep six honest serving-men
(They taught me all I knew);
Their names are What and Why
and When
And How and Where and Who."

The above lines taken from one of Kipling's poems have been very helpful to me. After being elected superintendent of our Sunday school I found they could be helpful in planning Sunday school work also.

Why is it necessary?
What is its purpose?
Where should it be done?
When is the time to do it?
Who is best qualified to do the job?
How is the best way to do it?

These are questions which confront the Sunday school superintendent constantly.

One of the best ways to answer these questions, and to answer them quickly and correctly, is a Yearly Planning Retreat.

We have been holding such retreats for the past eight years. Our school's general officers and department superintendents attend. These persons have found that Sunday school work is work, with the emphasis on *work*. They have found also that people who devote their time to the Sunday school are busy people. These retreats have enabled busy people to do more work in less time, and that is important.

The retreat is held early in September. It starts on Friday evening and continues all day Saturday. A challenging devotional period, which may be conducted by one of our workers or by a guest, opens the sessions. The remainder of the first evening is given over to a general review of our Sunday school personnel.

The review includes all teachers, substitute teachers and every class and scholar. Promotions and changes are suggested. New classes are formed. Class space is assigned. These matters are of such importance that the whole evening is spent in their discussion. Following this refreshments are served and we adjourn to meet early Saturday.

A complete agenda is prepared for Saturday's meeting. This is sent to all the officers prior to the meeting. The agenda will include all Sunday school matters for the coming Sunday school year.

For example, the Sunday school picnic, even though nine months away, is planned. The date is set, the place selected, and the chairman and committee named.

To give an idea of matters discussed, following is a partial list of agenda items at the last retreat:

Promotion Sunday . . . Missionary Sunday Programs . . . Sunday School Missionary Pledge . . . Project for Carlisle Home for the Aged . . . The Sunday School Annual Meeting . . . The Sunday School Nominating Committee . . . Rally Day . . . Enrollment Month . . . Teachers and Officers Meetings . . . Annual Christmas Program . . . Annual Picnic . . . Daily Vacation Bible School . . . Sunday School Supplies . . . Birthday Sunday . . . Teacher Training . . . Our Sunday School Bus—Route and Schedule . . . Attendance Awards . . . New Equipment Needed . . . Children's Day . . . Youth Day . . . Teachers Corn Boil . . . Mechanics of Enrollment and Drop-out . . . Our Department Openings . . . Easter.

The secretary keeps accurate minutes of all action taken, and a copy of the minutes is then distributed to all the members.

Dinner and supper are served to the group on Saturday, and we have found that these times of Christian fellowship have given us opportunities to become better acquainted and thus build a team spirit which is so much needed in Sunday school work.

The pastor always attends all the sessions and his counsel is sought on many matters, especially as they relate to the program of the entire church.

Planning is looking ahead, and there are many benefits to a well-thought-out plan. A plan gives direction. It keeps in balance the overall program. Better coöperation is secured when assignments are made well in advance. Today big business is planned. Sunday school is big business and therefore needs planning.

MEMO TO THE SUPERINTENDENTS

The Standard Sunday school year ended June 30. Actually, your best plan is to prepare your Check-up report immediately at the close of the Standard year, before summer activities get into full swing and before your mind is occupied with fall plans.

Something new has been added this year, as announced at Council in Winnipeg. A striking poster has been prepared to depict the progress of your school as you work toward the Standard. It will recognize your school as one of the following:

Coöperative: Schools which have sent in the Check-up report.

Progressive: Schools which have attained a rating of at least 70 per cent on the Standard.

Standard: Schools which have attained the goal of 85 per cent on the Standard.

We anticipate a "bumper crop" of reports this year as more and more churches are realizing the value of the Standard plan for making their Sunday schools efficient and effective for Christ.

NOTE: *Reports should be mailed to your District Sunday School Secretary.*

*Mr. Milburn is superintendent of the C. & M. A. Sunday school in Altoona, Pa. He is Traveling Railroad Secretary for the YMCA, Southeastern Field.

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. J. L. Van Patter and daughters, Marilyn and Janice, left San Francisco by plane on June 15, returning to Indonesia for their third term.

Rev. and Mrs. W. W. Conley and sons, William, Jr., Stephen and Michael, left New York by plane June 16 to return to Indonesia for their third term. William will attend school at Dalat, Viet Nam. Their daughter, Diana, is remaining in the homeland to complete her education.

Rev. and Mrs. G. O. Moffat left Miami by plane on June 16, returning to Ecuador for their sixth term.

Rev. and Mrs. V. L. Neigenfind and children, Lyle and Sheila, left Los Angeles by plane on June 18, returning to Indonesia for their third term.

On Furlough

Rev. and Mrs. F. L. Joder arrived in New York on June 19 from French West Africa.

Mrs. John D. Olsen arrived in San Francisco by plane from Viet Nam on June 22.

Rev. and Mrs. G. W. T. Miess and children, Samuel, Miriam, Thomas and Sarah, arrived in San Francisco June 21 from Thailand.

Rev. and Mrs. G. O. Moffat
Ecuador

The New Generation

To *Rev. and Mrs. J. L. Amstutz,* India, a son, Timothy Mark, on April 17.

To *Mr. and Mrs. Norman Morris,* Marwayne, Alta., Canada, a daughter, Brenda Isobel, on April 17.

To *Mr. and Mrs. Lewis G. Waite,* Kingston, N. Y., a son, Gordon Stewart, on May 2.

To *Rev. and Mrs. P. D. Hall,* Lewiston, Ida., a son, Peter Jaffray, on May 11.

With the Lord

Mr. William H. McCutcheon, formerly of Cleveland, Ohio, went to be with the Lord on May 29 at the age of eighty-seven years. He had made his home with his daughter, Mrs. Clyde B. Wood, in Painesville, Ohio, for the past twelve years. After his retirement in 1946, Mr. McCutcheon gave himself to spiritual ministries, and up to the last week of his life he spent two hours each day in prayer, following carefully the names in the *Prayer Manual.* He was associated with the Alliance for nearly fifty years.

Mrs. S. A. Lewis, long-time member of The Gospel Tabernacle Church in New York City, went to be with the Lord on May 18, after an extended illness. She had worked with the Bible and Fruit Mission in New York for twenty-seven years, and was greatly loved in the Tabernacle for her kind and sympathetic spirit, as well as for her prayer ministry. She was the mother of Rev. Rodger Lewis, of our Mission in Indonesia, and of Mrs. Alfred Conant, Baptist missionary in the Philippine Islands. She is survived by two other sons, Alden and Beaman, and a daughter, Mrs. Dorothea Whiting.

Home Convention at Avenue Road Church

The second annual home convention Sunday was observed at the Avenue Road Church, Toronto, on May 11, and a pledge of $3,000 was received for home missions and district extension work. Last year's pledge was overpaid and the pastor, Rev. Donald

(Continued on page (19)

Letters

Wrong Statistics

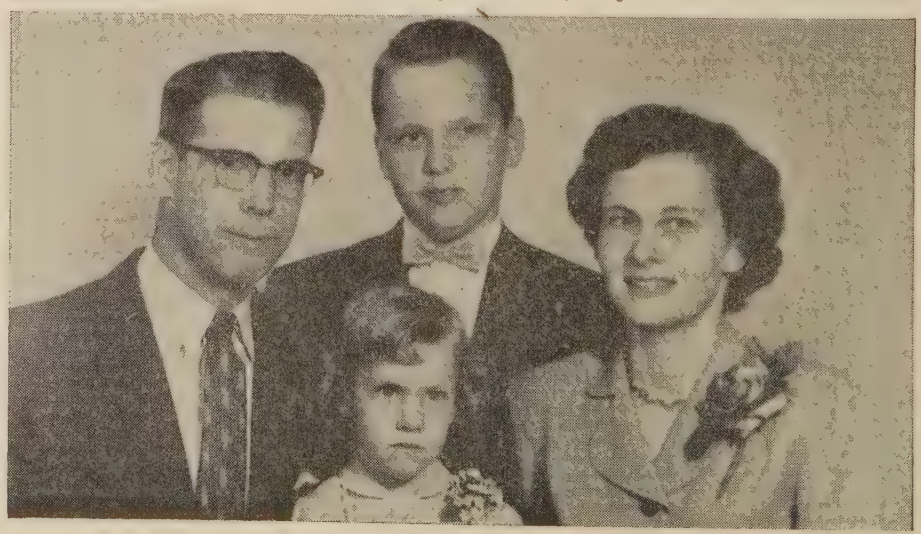
I was much interested in the back page of the Witness of June 4, "Missionary Work in Asia." However, I could but wonder where the figures for Protestants and Catholics in India came from. I have never yet seen any figures that would indicate that Roman Catholics in India were more numerous than Protestants.

It was easy to remember the ratio a number of years ago when the census gave the number of Christians as 6,000,000. Then it was estimated that there were 1,000,000 connected with the ancient Mar Thoma or Syrian Church; 2,000,000 with the Roman Catholic Church, and 3,000,000 Protestants.

No one knows the exact number of Christians at the present time, as in the last census in 1951 efforts were made to have people aligned according to former castes instead of present religion. This seemed to be an effort to minimize the number of Christians. However, Dr. McLeish, of the World Dominion Movement, at present retired in Bangalore, India, has made this estimate from mission reports: in 1957 the number of Protestant Christians in India was 6,750,000. I am sure this is a much more accurate figure than the one given in the Witness. — Rev. Raymond H. Smith, *St. Petersburg, Fla. (formerly of India).*

• The Witness quoted Ambassador Hollington K. Tong's statistics in the item referred to. The *World Christian Handbook* (1957) lists India as having 6,000,000 Protestants; the *1958 National Catholic Almanac* claims 5,127,000 Catholics, while Bouffard *(Perspectives sur le Monde)* uses 5,500,000 as the number of Catholics. India's population is now 384,000,000.

Rev. and Mrs. V. L. Neigenfind and family, Indonesia



With Christ

The "Little General" and "Mother" to Hundreds in India

Miss Eunice Wells

The Lord granted to Miss Eunice Wells a long and useful life of service in India. Converted early and believing that the Lord had called her to missionary service, she attended Dr. Simpson's Training College, then located in New York City, and sailed for India in December, 1896. She returned to America on final furlough in 1949, after fifty-three fruitful years in that field. She was called to be with the Lord on May 23, 1958, from the Suppes Memorial Home in Glendale, Calif., at slightly short of eighty-eight years.

Her passing will have brought sadness to many in India, for during the half century of her ministry she was regarded by hundreds of Indian women as "Mother," and as a godly and kindly mother-in-law by numberless young swains who underwent her vigilant scrutiny when they came to seek a wife among the schoolgirls.

Miss Wells reached India just two years after the Gujarati branch of the Alliance Mission was opened and was stationed at Kaira with Miss Emma Smiley, two years her senior in missionary service. She was gaining proficiency in the language when the famine of 1897 came to Berar. Three years later the great famine was upon them in Gujarat. Miss Smiley was one of the seven overworked Alliance missionaries who that year laid down their lives that our Lord might have a church in Gujarat. Thereafter the full burden of the work in Kaira for famine waifs fell upon Miss Wells and two other missionary ladies.

By the second year of the famine the number of girls taken in at Kaira had reached four hundred. None were turned away lest they be taken and sold to the highest bidder and shipped off to the large cities for immoral purposes. For the most part they came clad in dirty rags, emaciated, and afflicted with all the horrible diseases that accompany famine malnutrition. Fields had to be purchased and shelters erected for the girls, with walls to keep out marauders. Places had to be provided for segregating those with contagious diseases, while those too weak to work were put in makeshift hospitals. Clothing and food had to be provided for all. All of these needs must also be made known to God's stewards in America.

The multitude was sorted out and individually registered, with the name of the parents and the village from which they came. Then the girls were divided by age, twenty in a group, and someone was made responsible for each group. A suitable task was provided for every person not in the infirmary, so that all would be kept busy and useful. Those who were strong enough helped to build their own shelters.

Thus began the long task of bringing them all back to health and integrating them into this great new Christian family. Even though properly educated teachers were not available, school classes were started for those who were able to study, and though most of them had grown up under the tradition that women cannot and should not learn to read, they learned.

Most important of all, Bible classes suitable to the age groups were started. The one aim, kept constantly before everyone, was that these waifs become, as Miss Wells said, "strong, solid, useful women" who would know the Saviour and bear a good witness for Him. It was during these years that Miss Wells came to be affectionately called "The Little General" by her fellow workers. Why she was not crushed by the burdens of those famine years would be a mystery unless one knew that she was possessed of courage in inverse proportion to her physical stature, with clear vision, great common sense and a resilient faith by which she was able to cast her burden upon the Lord and be sustained by Him.

One of the joys of those years was to see the girls responding to the teaching and delighting in memorizing Scripture. Each was given a New Testament as soon as she was able to read it, but most of them wanted the whole Bible. These they were allowed to earn. By grinding 120 pounds of grain in a stone hand mill, such as is commonly used in the villages, a girl would earn the price of a Bible. On one occasion Miss Wells gave out a hundred copies of the Bible thus earned, and there was at the time a list of fifty girls awaiting their turns to grind grain and thereby have the Word of God for themselves.

When Miss Wells had completed thirty years in charge of the Kaira school for girls, practically all the Bible women and the wives of the pastors and evangelists, as well as the mothers in many other devout Christian homes, were the product of her labors. To few missionaries is it given to have so marked an influence over an entire generation of Christian homes.

Having served one generation in Gujarat so well, Miss Wells was at an age when she might have retired. But nothing was farther from her thoughts. At that time a need arose in our sister mission, the Ramabai Mukti Mission, at Kedgaon. A missionary experienced in work with Indian women was needed to superintend that institution where between six and seven hundred girls and women are cared for. Again Miss Wells responded with a ready mind. Her services were loaned by the Alliance to the Ramabai Mukti Mission, where for twenty-three years she continued as a successor to Pandita Ramabai as the head and beloved guide of that great work. Here again she endeared herself to all the missionaries and workers. She felt much at home there when she found a number of Gujarati women who in the famine long before had come to Ramabai's home and had continued as matrons and valued helpers in the work.

Miss Wells took few furloughs during her many years of service. She always remained at least eight years on the field, taking a furlough only

(Continued on page 19)

Rev. and Mrs. J. L. Van Patter and family, Indonesia

Sunday

MATTHEW 16 (verse 23).

When your old self comes back, if you listen to it, fear it, believe it, it will have the same influence upon you as if it were not dead; it will control you and destroy you. But if you will ignore it and say, "You are not I, but Satan trying to make me believe that the old self is not dead; I refuse you, I treat you as a demon power outside of me, I detach myself from you. . . . In the name of Jesus I bid you hence,"—lo! the evil thing will disappear. —A. B. SIMPSON.

Monday

1 CORINTHIANS 13 (verse 13).

Allan Knight Chalmers suggests that in trying to practice more perfectly the presence of God, we let this chapter stand as "a mountain peak of spiritual experience, whose majesty and mystery" would spur us upward to its summit. Then we may ask ourselves where we are as Christians in our love and race, our love and money, poverty, ambition, jealousy. How high have we climbed the mountainside of love that Paul has painted in words for us?—SELECTED.

Tuesday

PSALM 28 (verse 1).

God's voice is often so terrible that it shakes the wilderness; but His silence is equally full of awe to an eager suppliant. When God seems to close His ear we must not therefore close our mouths, but rather cry with more earnestness; for when our note grows shrill with eagerness and grief He will not long deny us a hearing. What a dreadful case should we be in if the Lord should become forever silent to our prayers!—C. H. SPURGEON.

Wednesday

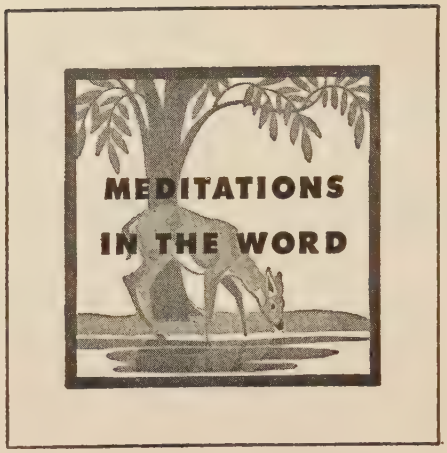
ISAIAH 12 (verse 2).

Just to let thy Father do
What He will;
Just to know that He is true,
And be still;
Just to follow hour by hour
As He leadeth;
Just to draw the moment's power
As it needeth.
Just to trust Him, this is all!
Then the day will surely be
Peaceful, whatsoe'er befall,
Bright and blessed, calm and free.
—FRANCES RIDLEY HAVERGAL.

Thursday

GENESIS 15:8-21 (verse 10).

Abram obeyed implicitly God's instructions concerning the sacrifice he was to make, not omitting one item which God had included. This paved the way, so to speak, for God's blessing of revelation to be given His servant—a revelation of events that extended hundreds of years into the future. Obedience is always rewarded with God's favor, and what greater favor can be bestowed than an understanding of His purposes and plans for the present and future?—PAMEII.



Edited by EDITH M. BEYERLE

Friday

DEUTERONOMY 8 (verse 16).

If all that ye have here be crosses and troubles, downcastings, frequent desertions, and departure from the Lord who is suiting you in marriage, courage! He who is wooer and suitor should not be a household man with you till ye and He come up to His Father's house together. He purposeth to do you good at your latter end and to give you rest from the days of adversity.—SAMUEL RUTHERFORD.

Saturday

ROMANS 8:18-34 (verses 28, 29).

Life means far more than many of us dream of. It is not merely passing through the world with a fair measure of comforts, with enough bread for our hunger, with enough raiment to keep us warm. Life means growth into the image of Christ, into strength, into well-rounded character, into disciplined manhood and womanhood, into the blessed peace of God. But the peace into which He guides us is victory over all trials, a quietness and confidence which no external circumstances can break. —J. R. MILLER.

Sunday

MATTHEW 17:1-13 (verse 3).

That transfiguration was given to comfort both the disciples and Jesus at a real crisis in their lives and His. So the Lord Jesus still gives His people hours of vision and revelation when they are elevated above the clouds and shadows of the present and permitted to come into closer touch with eternal things. Not always should we look for these celestial uplifts; . . . the mariner takes his observations when the stars shine out, and sails by this light for many a stormy day.—A. B. SIMPSON.

Monday

1 TIMOTHY 2 (verses 9, 10).

Not long ago I saw, standing side by side, two houses which presented an interesting contrast. One was old and the other new. The older house was overornamented. . . . The builder obviously believed that adornment could be accomplished by the addition of fancy trimmings. The newer house was very plain. Its lines were simple. . . . The idea of that builder seemed to be that beauty is to be found, not in external additions, but as an integral part of the building.—SELECTED.

Tuesday

PSALM 29 (verse 10).

Flood follows tempest, but Jehovah is ready for the emergency. No deluge can undermine the foundations of His throne. He is calm and unmoved however much the deep may roar and be troubled: His government rules the most unstable and boisterous of created things. . . . Jesus has the government upon His shoulders eternally: our interests in the most stormy times are safe in His hands. . . . Let us rejoice forevermore.—C. H. SPURGEON.

Wednesday

PSALM 119:65-80 (verse 75).

Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to His feet—
Lay me low, and keep me there.

Did I need no trials here—
No chastisements by the way—
Might I not, with reason, fear
I should be a castaway?
—WILLIAM COWPER.

Thursday

GENESIS 16:1-6 (verse 4).

"Behold, how great a matter a little fire kindleth!" A bit of proud scorn, an insulted woman, a false accusation, and a fleeing maid! And the same law of cause and effect holds good to this day: it takes very little to disturb the peace and tranquillity of an entire family or group. If all the "Hagars" were humble, all the "Sarais" patient and all the "Abrams" possessors of real faith, what a different story would be told!—PAMEII.

Friday

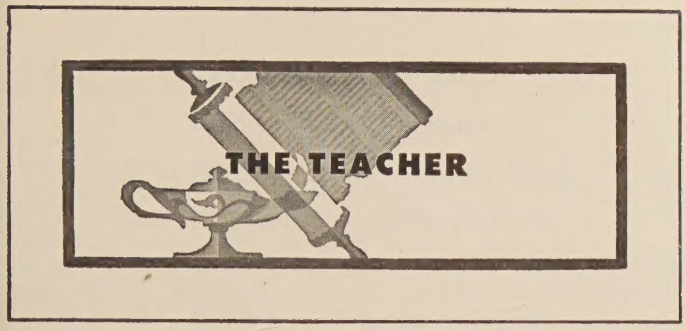
1 PETER 1:1-16 (verse 2).

A devout Negro clergyman was asked by one of his parishioners to explain the doctrine of election. His reply was, "You know what an election is, when we elect the President and the governor. In the kingdom of God there is always an election going on. Only three votes are cast. The Lord always votes for you. The devil always votes against you. And you have the deciding vote."—FORWARD.

Saturday

MATTHEW 20:20-34 (verse 22).

They knew not what they asked, but surely had they known they would still have asked and dared to take. They said, "We are able," and though they did not understand Christ, they spoke truly according to their own understanding. It is the men who say "We can" who do. They attain their end, though perhaps by as unexpected a path as James and John, one of whom went to his seat in the kingdom by swift martyrdom, and the other through the martyrdom of a long life.—MALTBIE D. BABCOCK.



By DON J. KENYON

SUNDAY SCHOOL LESSON—JULY 27, 1958

Justice in Community Life

Leviticus 19:15-18; James 2:1-9

DEVOTIONAL READING—Romans 12:9-21

GOLDEN TEXT—*"Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."*—ROMANS 13:10.

BACKGROUND AND LESSON ORIENTATION

Although the ritual aspect of the Law was done away in Christ, its moral nature has been fulfilled in those "who walk not after the flesh, but after the Spirit." We should not be surprised to see the language of Leviticus pointing up spiritual attitudes and dispositions which men were obliged to express to please God. The royal law mentioned by James in this lesson was taken from Leviticus 19:18. The power to make it practical flows from Christ. Remember that ours is not a libertine's escape from the moral quality of the Law, but a deliverance from the bondage of law-keeping as a means of salvation. Christ is more than a canopy to hide us from God's wrath; His is a moral victory gendering life and moral holiness.

CONTEXTUAL CONSIDERATIONS

Much of the admonition of Leviticus showed the necessity of inward faith and love toward God. Some of these matters are touched upon in this lesson. Judgment, righteousness, respect, honor, love and hatred are not measured by ritual acts but by spiritual attitudes. Simple comparative analysis of Leviticus and James will substantiate the validity of the following: the *morality* (spiritual demand) of the Levitical code is not one whit beneath the moral tone of James. The dispensationalist disposes of the problem by "dividing" the Word of truth (but not rightly). James is relegated to "Jewish writings" and forgotten. Beware when the teachings of Christ in the Sermon on the Mount are as easily dismissed. God is the Author of both.

SIMPLIFIED OUTLINE

1. *Justice to Our Neighbor*—Leviticus 19:15-18.
2. *The Fallacy of Discrimination*—James 2:1-4.
3. *Fulfilling the Royal Law*—James 2:5-9.

KEY WORD ANALYSIS

"Convinced"—*elegchomenoi* (James 2:9) comes from *elencho,* indicative of a current condition, "being convinced by the law." The convicted person is being put to shame by his act. His mental attitude has exposed a moral disposition for which he ought to be ashamed. He has done something for which the Law condemns him. Respect of persons does not have to be an overt act. It can be a despising, spurning attitude. There is condemnation in such an attitude because the offender has fallen below the moral demand of the Old Covenant. Such a thing should be very embarrassing to a man in Christ. He is thus walking "after the flesh," ignoring the warning of the Spirit who would lead him to victory.

COMMENTARY ON THE PRINTED TEXT

1. *Justice to Our Neighbor*

The practice of discrimination on the grounds of outward considerations is unworthy of the child of God. It comes from pride as well as ignorance. Even in civil courts it is the practice to hear all the evidence before a sentence is passed. The talebearer of the text is a person who circulates some choice morsel of gossip for which there is little or no actual evidence. It is typical of Christian love to cover, not expose.

Hatred usually brings to birth vicious acts which bring a harvest of damage and regret. Vengeance is the act of retaliation; many times a grudge leads to the act of vengeance. There seems to be no higher teaching anywhere in the Bible than "love thy neighbour as thyself."

2. *The Fallacy of Discrimination*

The person who professes faith in Jesus Christ while at the same time showing a respect of persons brings reproach upon the name of Christ. The contrast between the two worshipers here is hypothetically extreme. The guilt in the discrimination expressed lies in the fact that *clothing* has produced the attitude. While there may be just reasons for showing public honor to one person over another, this is not such a reason. No man should be ostracized because he is incapable of "keeping up with the Jones."

When the material values of life hold precedence over the spiritual it shows up in a variety of ways. The most spiritually blighting is this one discussed by James. When the spiritual is made the sole criterion for judgment it is discovered that Christ has miraculously and graciously put all men on the same level.

3. *Fulfilling the Royal Law*

It is possible for man to reject inadvertently (or knowingly) what God has accepted; to deprecate what God has chosen to exalt. Poverty is no recommendation to God. God accepts all who come to him.

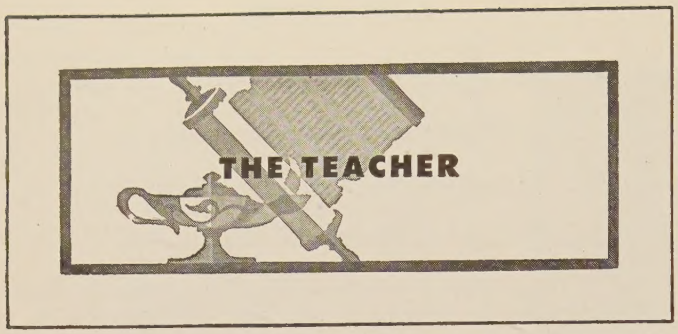
The contrast between man's view and God's in this context is worthy of close scrutiny. Poor people constitute a great majority of the world population. It is trite but true that riches are found in relation to the eternal, not the earthly. Although we *know* this we betray our earthbound natures by our acts, making it obvious that our judgment is influenced by the most insignificant material considerations. God's values and ours frequently conflict.

Looking down on the poverty-ridden is snobbery of the lowest order. The royal law (royal, because it is the law of a King over His subjects) ought to bring some of these issues to a head. There can be no higher expression of the mind of Christ in His people than the practice of this injunction. Doubtless the world's difficulties would not pass away overnight but most of the church's problems would be dissolved should we suddenly be captured by an impelling desire to practice it.

Loving our neighbor is not only the most practical way to show our love for God; it is actually the *only* way. It is the unimpeachable test of a true disciple. It is the only means of declaring the nature of God to a skeptical world (1 John 4:11, 12).

HELPFUL HINTS FOR LESSON PREPARATION

A serious study of the parallel between Moses and James concerning the moral quality of the Law is worthwhile. The objective of redeeming love has always been to bring man to a place of moral righteousness motivated by faith in God and love for Him. The ground for the ultimate judgment of mankind is moral character and deeds (Rom. 2:6). True living is the fruit of the Spirit; death the result of sin.



By DON J. KENYON

SUNDAY SCHOOL LESSON—AUGUST 3, 1958

Guarding Our Freedoms

Amos 7:10-15; Galatians 5:1, 13-18, 25

DEVOTIONAL READING—Isaiah 58:6-12

GOLDEN TEXT—*"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."*—JOHN 8:31, 32.

BACKGROUND AND LESSON ORIENTATION

The servant of God will face a conflict of loyalties. Life is composed of many duties—home, business, church, civil and personal. At times the conflict will bring the honest heart real concern. In all this our Christian freedom ought to be guarded with jealous care. To misunderstand its nature or disregard its scope may be morally tragic. Anything that transgresses the rights of others or outrages their sense of spiritual values cannot be the proper use of this freedom. To be a good man of God may oblige me to curb my personal desires in favor of another's good. A Christian may be called upon to make himself the servant of others if he would please Christ. There are liberties to be guarded and liberties to be surrendered. Discernment is needed.

CONTEXTUAL CONSIDERATIONS

Amos was called by God to invade idolatrous Israel and deliver a scathing denunciation to its capital city, Samaria. The Northern Kingdom resented this man from the south because he disturbed them in their materialistic smugness. Amaziah, the high priest of Israel's apostate religion, withstood him and invited him to return to Judah with his message. Amos' bold stand against him constitutes the study for this lesson. The exhortation from Galatians is a heated rebuttal against Judaism. It is directed against a group of die-hards in Jerusalem who resisted Paul's gospel of grace and undermined his converts. This epistle is a Christian's declaration of independence. In this spirit Paul gave the exhortation on Christian conduct based on such freedom.

SIMPLIFIED OUTLINE

1. *Amos Obeys God*—Amos 7:10-15.
2. *Christian Liberty and Its Use*—Galatians 5:1, 13-15.
3. *Walking in the Spirit*—Galatians 5:16-18, 25.

KEY WORD ANALYSIS

(1) "Entangled"—*enechesthe* (Gal. 5:1), from *enecho*, meaning "to hold in." The frequent and various uses of this word help to clarify it here. It may mean to bring undue pressure against someone (cf. Luke 11:53). The admonition of Paul here is not to let yourself be pressured with the binding aspects of legalism in serving Christ.

(2) "Liberty" (5:1), from *eleutheros* and better translated "freedom." Although liberty and freedom are synonyms, freedom is the richer word. Liberty denotes absence from restraint. It must not be confused with license or lawlessness. Freedom is a state of being in which one avails himself of liberty. One can be set at liberty without being free.

COMMENTARY ON THE PRINTED TEXT

1. *Amos Obeys God*

It was at Bethel that Jeroboam set up his competitive religion and encouraged worship which was little more than disguised Baalism. It had been subjected repeatedly to the denunciations of God's true prophets. Amaziah in his resistance of Amos was showing that his main concern lay in his loyalty to the king and the court religion rather than to almighty God who had sent Amos.

The message of Amos was like a hammer pounding against the consciences of the idolaters. Amaziah bore witness that Amos was a prophet; he just did not like his message nor did he intend to put up with it. It opposed the religion he himself promoted as a servant of the court.

The reply of Amos is classic for its sincerity and honesty. He made no claim to heritage or professionalism. He was preaching in Israel because God sent him there. This must have unbalanced Amaziah's sense of professional composure.

2. *Christian Liberty and Its Use*

Paul had just concluded the convincing allegory of Sarah and Hagar which he used as a device against his Judaistic critics. He declared that our justification rests solely upon Christ's propitiation. To try to plead more than that which Christ has done is to show our doubt of His efficiency. In this case circumcision was to be no adjunct to Christ's death.

How easy it is to revert to extremes on the rebound! The Corinthians had to be checked from fanaticism in the use of liberty. The Galatians had to be warned against bondage because they were not exercising it enough. The exhortation which follows as an outgrowth of this teaching follows the trend of loving service to our brother. The entire obligation of the Christian toward his fellow man is fulfilled by such service. This lifts us above the canine level (biting and devouring).

3. *Walking in the Spirit*

The Holy Spirit is the energy for such loving service. There is always an alternative in Christian conduct. The believer is invited to avail himself of the victory implicit in utter submission to the Spirit. If this is done he will not give way to the strong desires of the flesh.

In the warfare that brings the conflict of the strong desires of the Spirit for us and the strong desires of the flesh to please ourselves, it is the Christian who decides which way the battle will go. The two are irrevocably contrary to each other. They can never dwell at peace together. The man of God must walk by the Spirit, thus giving Him the opportunity to bring deliverance in the conflict. If a man desires to find his life in the Spirit he obligates himself to obey Him. Paul exhorts, "Let us also walk in [by] the Spirit." He is able to keep only that which has been committed unto Him.

This indwelling Guest offers to be the "Spirit of life in Christ Jesus" to anyone who will give Him allegiance. It is a case of the will of God and the will of man blending into a harmony expressed in obedience. The conflict will end in disaster otherwise.

HELPFUL HINTS FOR LESSON PREPARATION

Contrast the proper use and abuse of Christian liberty. The testimony of Amos is an example of the former. It is men of his character that have preserved the dignity of service for God. Paul gives a fine distinction between use and abuse in Galatians. Do not give attention to details. Strive to drive home the principles involved. This lesson is the major challenge of the quarter to the teacher.

THE ALLIANCE FAMILY

(Continued from page 14)

Shepson, reports that the congregation has been contributing one hundred dollars per week for district extension.

Mr. Shepson has accepted an invitation to speak at the field conference in the Belgian Congo in July. He will also visit Europe and the Holy Land en route.

Pastor Resigns Because of Illness

Due to serious illness, Rev. B. R. Lewis has resigned his pastorate at the Dawson Avenue Christian and Missionary Alliance Church, Compton, Calif., and solicits the prayers of the Alliance Family. His new address is 522 N. Pearl Ave., Compton, Calif.

Revival at Brantford, Ont.

Rev. and Mrs. Paul Edwardson conducted two weeks of special services in the Alliance Gospel Tabernacle, Brantford, Ont., recently and God was pleased to pour out genuine revival blessing. Rev. Gordon Skitch, the pastor, writes that on the first Sunday night fifty persons came forward under deep conviction. Thirty young people confessed Jesus Christ as Saviour, he reports, adding, "The spirit of revival continues and a great hunger for prayer and witnessing has been kindled."

Pennsylvania Churches Visited

Rev. Wilmer Heffer, of Houston, Tex., spent nearly eight months holding special meetings in Alliance churches of the Western Pennsylvania and the Eastern Districts, visiting twenty-three congregations in all. Morning services featured the presentation of the deeper life, and in the evening evangelistic and prophetic messages were given.

Pastor Seeks Names of Airmen

Rev. B. E. Snowdon, pastor of the Alliance Church at Urbana, Ill., is desirous of contacting any young men from Alliance families who are stationed at Chanute Air Force Base, Rontoul, Ill. His address is 110 E. Green St., Urbana, Ill.

Pastoral Transfers and Appointments

Rev. Harold M. Best, Dean of Men, Simpson Bible College, San Francisco, Calif.

Rev. C. R. Ellenberger, Pearson Street, New Castle, Pa.

Rev. Thomas A. Hayes, Poughkeepsie, N. Y.

Herbert Huckins, Chico, Calif.

Rev. Milton C. Hurne, Geneva, N. Y.

Rev. Burton A. Jenken, retiral.

Rev. Chester A. Logue, Harrison, N. J.

Rev. Calvin Peters, Mercer Street, Butler, Pa.

Melvin C. Allison, New Wilmington, Pa.

N. Antosh, St. Vital, Man., Canada.

Rev. John Barkman, Minot, N. Dak.

Norman Conklin, St. Lawrence, S. Dak.

Harvey Lainson, St. John, N. B., Canada.

Rev. Richard Ludwigson, Assistant Pastor, Church of the Open Door, Milwaukee, Wisc.

David P. Noel, North Waverly, N. Y.

Richard Schnorbus, Foxboro, Mass.

J. Stratton Shufelt, Evangelist, Northwestern District.

Pastors Conference at Nyack

Dr. H. J. Ockenga, of Boston, and Dr. J. Barton Payne, of Chicago, Ill., ministered at the second pastors conference held at Nyack Missionary College in June. Dr. Ockenga brought messages on the Holy Spirit, while Dr. Payne lectured on the theme of reconciliation and the eschatological viewpoint as taught in the Old Testament. Dr. Thomas Moseley, who retired June 30 as president of Nyack, directed the conference and brought the opening message on "Demon Power at Work Today." A discussion period was a lively feature of each session.

Ladies Meet at Nyack

Eighty women of the Hudson Valley zone met at Simpson Memorial Church at Nyack, N. Y., on June 19 for their quarterly LUMO meeting. Mrs. James Edgett presided and emphasized the twofold aspect of their ministry: earnest prayer support and diligent project work. Mrs. Harold Lane brought the devotional message in the morning, and Mrs. T. C. Dunlap, former missionary to Chile, spoke in the afternoon. Ten missionaries were present.

THE ALLIANCE WITNESS *is a proved recruiting agent for men and money for missions. Make sure it is read by every new family in your church.*

MISS EUNICE WELLS

(Continued from page 15)

when her fellow workers insisted upon it. Her last term in India was an uninterrupted sixteen years. It seemed that having put her hand to the plough she could not look back.

These verses might almost have been written about Eunice Wells: "She considereth a field, and buyeth it. . . . She girdeth her loins with strength, and strengtheneth her arms. . . . She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. . . . She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed. . . . Let her own works praise her in the gates." Now within the pearly gates all her works are laid at the feet of her Lord. —REV. K. D. GARRISON. ◆ ◆ ◆

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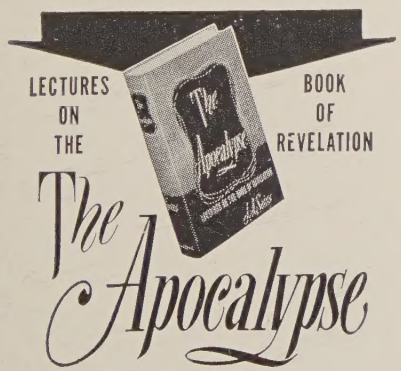

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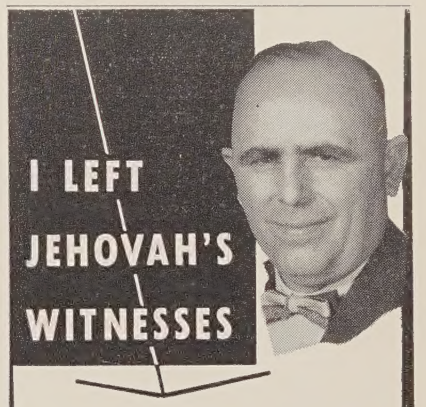

William J. Schnell

former zone servant for Jehovah's Witnesses in Ohio and Pennsylvania

Mr. Schnell has written a simple, powerful, and impelling story of his association with this movement, his rise to positions of authority, the hopelessness of his situation, and remarkable conversion in 1954, after an entire night of prayer. This is vividly told in his book, *Thirty Years A Watch Tower Slave,* Confessions of A Converted Jehovah's Witness. The price is only $2.95.

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A Door Opened Through Grace in Peru

MISSIONARIES working in the coastal cities of Peru meet less intolerance than do missionaries in mountain areas. They find, however, that indifference is an even greater barrier. Preoccupied with their businesses, the city people give scant heed to spiritual concerns.

Material prosperity has come to the growing city of Chimbote. In Peru's fourteen hundred miles of coastline the natural harbor at Chimbote is the finest. Industry received a definite boost here recently with the building of a steel mill. Fish canneries employ many people but they have suffered a setback due to competition on the foreign market. It is expected that this will be only a temporary condition and the promise of increasing employment continues to lure fortune seekers. Within the past five years the population has doubled.

Multitudes of those who crowd the existing houses of Chimbote are without the gospel. Missionaries seeking a place to hold services walked the streets day after day without finding anything available. Then they discovered an open door and a vacant room. Painters at work inside declared that the place already had been rented. But the owner, when found, not only was willing to lease them the house, but he gave this heartening testimony:

> *"I am a Catholic, but I sympathize with the Evangelicals for I have seen the results of their work. Some years ago the mountain village of Mollopata was widely known as one of the worst places in Peru for thievery. It wasn't safe to go through there even in the daytime. Even your horse would be taken from you. After the Evangelicals went there and preached the gospel the whole town was changed. You never saw anything like it in your life. The people became upright and honorable."*

Grace manifest in the highlands had flowed down to make an opening for the gospel in a teeming city. This should be an encouragement to pray that the same grace will have as pronounced an effect in the cities of the coast.

THE CHRISTIAN AND MISSIONARY ALLIANCE
260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada